DOCUMENT RESUME

ED 082 934 RC 007 411

AUTHOR	Meyer, Charles
TITLE	A Comparative Study of Indian and Non-Indian Ideas of Self-Concept and Morale.
PUB DATE	May 70
NOTE	48p.; Master's Project Paper, Northern State College, Aberdeen, South Dakota
AVAILABLE FROM	Inter-Library Loan, Northern State College, Aberdeen, South Dakota
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	*American Indians; *Attitudes; Identification (Psychological); Individualism; *Morale; *Philosophy; Politics; *Self Concept; Social Discrimination; Social Values
IDENTIFIERS	*Dakotas

ABSTRACT

The study presented in this paper is devoted to the ideas of self concept and morale for a group of Dakota Indians as compared to non-Indians. The Ideological Survey was used to obtain data for 50 Dakotas in March 1970 through May 1970. The survey norms for the non-Indians were those established by Thorne and Pishkin. Survey items be broken into two divisions: ideas reflecting individualism and capitalism and ideas reflecting collectivism and socialism. The hypothesis that there were no significant differences in attitudes between the 2 groups was supported by information from the questionnaires. Therefore, it was suggested that the Indians' difficulties in adjusting to the overall American culture were caused by the dominant society's bias toward minority groups. The major recommendations was that everyone should try to judge a person by the type of individual he is, rather than by the color of his skin. (KM)

FILMED FROM BEST AVAILABLE COPY

GR
1591

A COMPARATIVE STUDY OF INDIAN AND NON-INDIAN IDEAS OF SELF-CONCEPT AND MORALE

ED 082934

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

A Project Paper Presented to
Mr. John Holt of the Graduate Faculty
Northern State College
Aberdeen, South Dakota

In Partial Fulfillment
of the Requirements for the Degree
Master of Science in Special Education

by
Charles Meyer
May 1970

RC007411

TABLE OF CONTENTS

LIST OF CHARGS AND TABLES iii

LIST OF FIGURES iv

CHAPTER PAGE

I. INTRODUCTION 1

THE PROBLEM 2

Statement of the Problem 2

Importance of the Study 2

METHODS AND PROCEDURES USED 3

DEFINITION OF TERMS 3

DELIMITATIONS OF THE STUDY 5

II. REVIEW OF THE LITERATURE 6

THE RESULTS OF SCALES REFLECTING INDIVIDUALISM AND CAPITALISM 10

Morality and reason 10

Rational self interest 11

Self-sufficiency 12

Self-responsibility 14

Earning and creativity 15

THE RESULTS OF SCALES REFLECTING COLLECTIVISM AND SOCIALISM 16

Altruism and morality 16

Socialism 17

Collectivism 18

79-638

PAGE

Insecurity and defensiveness 19

Dependency 20

Inadequacy 21

Rationalizing failure 23

Work attitudes 24

CHAPTER

IV. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS 25

SUMMARY 25

CONCLUSIONS 27

RECOMMENDATIONS 28

SELECTED BIBLIOGRAPHY 32

APPENDIX 33

LIST OF CHARTS AND TABLES

CHARTS PAGE

I. INFORMATION ON OTHER ATTITUDE SURVEYS AND MEASUREMENTS 7

TABLES

1. MORALITY AND REASON ITEMS 10
2. RATIONAL SELF INTEREST ITEMS 11
3. SELF-SUFFICIENCY ITEMS 12
4. SELF-RESPONSIBILITY ITEMS 14
5. EARNING AND CREATIVITY ITEMS 15
6. ALTRUISM AND MORALITY ITEMS 16
7. SOCIALISM ITEMS 17
8. COLLECTIVISM ITEMS 18
9. INSECURITY AND DEFENSIVENESS ITEMS 19
10. DEPENDENCY ITEMS 20
11. INADEQUACY ITEMS 22
12. ITEMS ON RATIONALIZING FAILURE 23
13. ITEMS ON WORK ATTITUDES 24

LIST OF FIGURES

FIGURE PAGE

I. THE IDEOLOGICAL SURVEY 44

Copyrighted Material Omitted

CHAPTER I

INTRODUCTION

In today's society, great changes are occurring in man's attitudes toward his role in life. Increasing numbers of people are beginning to consider the welfare of every human being as part of their own responsibilities. This feeling of responsibility for fellow man seems to be crossing the racial line to a large extent. More people of every race are becoming concerned not only for all of the members of their own race but for all of humanity.

A most important existential concern relates to the meanings of man in relation to society. Conflicting political philosophies of the state as all important with individual men existing only for the service of society as reflected by collectivist and state welfare positions. Rightist philosophies view the individual as the prime value, with the state existing only for the protection and potentiation of the individual.[1] Proponents of opposing philosophies have argued vociferously in support of their positions, but little has been done to see if racial differences affect ideological positions.

---

[1]Frederick C. Thorne and Vladimir Pishkin, "The Ideological Survey," Journal of Clinical Psychology, XXIV (July, 1966), pp. 283-285.

THE PROBLEM

Statement of the problem

It is the purpose of this study to answer the following question as clearly and completely as possible. Does the contemporary Dakota Indian have a different ideological position than the non-Indian? This question might be approached through evaluation of ideas on life of a group of Dakota Indians. That evaluation could be statistically compared with norms set forth for an ideological survey.

Importance of the study

Learning how the American Indian feels about life and his fellow man leads to better understanding of him. Seeing differences or the absence of differences in how the native American regards society as compared to the non-Indian's feelings should result in better relations within the overall culture as well as a more complete education for all children.

This relevant quotation is taken from a public address in Canada:

> The assumption by a majority that it knows what is best for a minority whose culture it neither shares nor understands is the greatest tyranny of all. It is in the realm of understanding that modern social science can make its greatest service.
>
> We can no longer assume that we know what is best for the Indian without knowing what he thinks--or more important still, what makes him think as he does.[2]

---

[2]United State Department of Interior, Bureau of Indian Affairs, Education for Cross-Cultural Enrichment (Washington, D. C.: Bureau of Indian Affairs, 1959), p. 83.

METHODS AND PROCEDURES USED

The Ideological Survey, a 200 item self-report questionnaire devised by Frederick C. Thorne and Vladimir Pishkin, was implemented in this study in order to obtain information on the American Indian's philosophy of life. An effort was made to survey Dakota Indians in different socio-economic classes as well as those who have and have not accepted and become part of the white society.

This questionnaire was answered privately by the subjects who possessed a blood quantum of twenty-five percent or more Dakota Indian blood. The writer of each questionnarie did not identify himself on the survey sheet.

After fifty questionnaires were completed and returned to the investgator, the results were statistically compared with the norms listed in Monograph Supplement #25 of the Journal of Clinical Psychology.

An item analysis was developed indicating the percentages of "true" responses elicited by the Indian and non-Indian subjects along with the percentages of difference.

DEFINITION OF TERMS

Dakota Indians: These are the members of the Sioux tribes of South Dakota living near the center of the state.

Ideological composition: Ideological composition refers to the formulation and implications of opinions and attitudes.

The Ideological Survey: This is a true-false questionnarie containing representative sampling of core ideas reflecting the extreme positions of capitalism as opposed to socialism.

Items were selected for this measuring instrument on the basis of an ideological analysis of all the published works of Ayn Rand and Nathaniel Branden. This analysis was conducted by Frederick C. Thorne and Vladimir Pishkin, the authors of the survey, which appears in the Appendix. Two hundred were selected that included not only the most significant meanings but also ideas having psychological importance.

Non-Indian Norms: These were the norms established by Thorne and Pishkin after surveying 278 non-Indian subjects ranging in age from twenty-five to sixty.

Attitudes: Attitudes refer to the idological position taken by the individual upholding his opinions about objects, issues, persons, groups or institutions. The referents of a person's attitudes may be a "way of life"; economic, political, or religious institutions; family, school, or government.[3]

Another source states that an attitude may be variously regarded as:

> (1) the individual's organization of psychological processes, as inferred from his behavior, with respect to some aspect of the world which he distinguishes from other aspects. It represents the residue of his previous experience with which he approaches any subsequent situation including that

---

[3]Carolyn Sherif and others. Attitude and Attitude Change. (Philadelphia: W.B. Saunders Co., 1965), p. 4.

aspect and, together with the contemporary influences in such a situation, determines his behavior in it.

(2) enduring elements in the sense that such residues are carried over to new situations, but they change in so far as new resideus are acquired through experience in new situations.

(3) an enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual's world.[4]

DELIMITATIONS OF THE STUDY

The scope of this study is limited to data gathered from two small and isolated groups. These groups are considered representative of their total populations.

Data was drawn only from completed questionnaires. Inferences were made only from collected information. The data gathering was limited to the period between March 1, 1970 and May 1, 1970. The literature was reviewed only as it relates to issues concerning ideological differences, development of ideology, and the ability of behavioral scientists to measure ideology.

All other confounding variables (e.g. unknown mental illness, confusion in following directions, guessing or role playing, as examples) were ignored as they were assumed to be evenly distributed throughout the test and comparison populations.

---

[4] A Dictionary of the Social Sciences. Julius Gould and William L. Kolb, (eds.) (New York: The Free Press, 1965), p. 40.

CHAPTER II

REVIEW OF THE LITERATURE

Ideological composition, which is defined as the unique constellations of ideational and attitudinal systems specific to each individual, is a relatively ignored area in both psychiatric examinations and objective psychological measurement. As of this date, no standardized objective measuring devices are available for sampling ideological areas. Historical reasons for ignoring ideological composition include (1) behavioristic denial and evasion of the importance of subjective mental life, and (2) psychoanalytic preoccupation with affective-impulsive repressed-unconscious factors in "depth" psychology.[5]

The system of integrative psychology developed by Thorne postulates that cognitive factors importantly organize rational intellectual levels of integration. It is important to measure not only the quantitative aspects of intelligence, but also the existential meanings of beliefs. Ideological factors must be weighted properly in determining the etiologic equations underlying the organization of important integrations.[6]

In the social sciences, there have been noteworthy attempts to devise techniques and procedures for assessment of attitudes and their change. Surveys available include Edwards, 1957; Guilford, 1954; Hovland,

---

[5]Frederick C. Thorne, Integrative Psychology (Brandon, Vermont: Clinical Psychology Publishing Company, 1967).

[6]Thorne and Pishkin, op. cit., p. 263.

1954; Katz, 1954; Remmers, 1954; Riley, 1954; Sherif and Hovland, 1961; Sherif and Sherif, 1956; Torgerson, 1958; and Lazarsfeld, 1969. Information located by the investigator on attitude surveys is in the following chart:

CHART I

INFORMATION ON OTHER ATTITUDE SURVEYS AND MEASUREMENTS

Name of Test	Author of Test	Subjects Adults	Subjects Children	Specific Type of Test
Personal Preference Schedule	Allen L. Edwards	X		Measures fifteen personality variables based on manifest needs
Human Interests Test	Guilford	X		Factor analysis study
Experiments in Concept Formation	Hovland		X	Adaptation of Wisconsin Sorting Test
Scales of Attitude Measurement	Hovland and Sherif	X		Judgmental Phenomena
Horowitz Faces Test	E. L. Horowitz	X		Race attitudes
Thematic Apperception Test	Morgan and Murray		X	Investigates phantisies
Workers' Attitude and Morale	Daniel Katz	X		Satisfaction and deprivations in Industrial life
Reminesence Effects in Paired-Assoc. Learning	Riley	X		Reminescence caused by differential rates of forgetting

The generally accepted present approach of assessing attitudes proceeds from the premise that an individuals' stand toward other people, groups, or social issues is not adequately reflected by a single alternative or position among those available. An individual's attitude on an issue can be assessed adequately only if the procedures yield the limits of the positions he accepts and the positions he rejects, relative to the bounds of available alternatives defined by the extreme positions on the issue.[7]

Procedures for adequate attitude assessment should make provision to determine if there are alternatives on which the individual is reluctant to commit himself as either favorably or unfavorably disposed under the circumstances. The positions on an issue toward which the individual is reluctant to commit himself may be more informative in revealing his attitude and his susceptibility to change than a single position said to represent it.[8]

---

[7]Sherif, Sherif, and Nebergall, op. cit., p. 7.

[8]ibid. p. 8.

CHAPTER III

RESULTS OF THE STUDY

The study presented in this paper is devoted to the ideas of self-concept and morale of a group of Dakota Indian people as compared to a non-Indian group. The Ideological Survey was the instrument used in obtaining data. Copies of the survey were mailed to individuals or given to small groups of Dakota Indians during the period March 1, 1970 through May 1, 1970. When fifty returns were completed and returned to the investigator, the results were compiled and tabulated. The survey norms for the non-Indian were those established by Thorne and Pishkin.

All items in the Ideological Survey appear in the Appendix with the percentage of true responses of the Indian subjects along with the percentage of true responses of the non-Indian subjects and the percentage of difference between the two groups; the non-Indian norms for all items were not available to the investigator. T-tests and K-R #20 were applied to the data as tests of significance.

In The Ideological Survey, the majority of items fall into one of two scales: scales reflecting attitudes toward individualism and capitalism and scales reflecting collectivism and socialism.

THE RESULTS OF SCALES REFLECTING INDIVIDUALISM AND CAPITALISM

Morality and reason

There were twelve items defining morality and the role of reason in solving life problems. Norms of the non-Indian group were available for two of the twelve. The Indian subjects had a slightly higher percentage of true responses on one item and a slightly lower percentage of true responses on the other.

Table 1

MORALITY AND REASON ITEMS

Item	Percent True		Difference
	Non-Indian	Indian	
My highest goal is to be a rational person.		62	
I am my worst critic.		74	
Modern science is the best source of the truth.	20	16	4
Achievement is man's highest moral purpose.		88	
I always plan things ahead of time.		86	
I always try to call the shots the way I see them.		48	
I often feel guilty because I could have done better.		62	
I am happiest when I am creating something.		88	
I wouldn't be happy away from work too long.		86	
Rational intelligence is Man's best weapon against life.		90	
Clear, rational thinking is our greatest obligation.	50	58	8
I am my brother's keeper. The strong must take care of the weak.		96	

Rational self interest

Thirteen items are given reaffirming the self and individuality as the highest values, and asserting that reason is the highest resource in the service of the self. Norms comparing responses for four items show the Indian group having a slightly higher percentage of true responses for three items and a lower percentage of true responses for the other item.

Table 2

RATIONAL SELF INTEREST ITEMS

Item	Percent True		
	Non-Indian	Indian	Difference
Rational self interest is the basic motive of all men.		50	
I expect to be paid a fair price for everything I do.		12	
What other people do is their own business.		30	
Having nice things is very important to me.		38	
A person's first obligation is to himself.	41	46	7
I hope to make a lot of money.		28	
It is normal to be selfish.	69	56	13
I expect to make a profit on every job I do.		22	
No man should be asked to sacrifice himself for others.	20	24	4
You have to look out for yourself in the world today.		96	
My own security must come first before I can help others.	30	34	4
The needs of a person should rank higher than the needs of society.		88	
I intend to get the most out of life.		96	

Self-sufficiency

Twenty-one items are categorized as those relating to belief in the self, self-confidence, and the need to be self-sufficient. Three are included in the available non-Indian norms. The Indian group had a slightly higher percentage of true responses in each instance.

Table 3

SELF-SUFFICIENCY ITEMS

Item	Per cent True Non-Indian	Per cent True Indian	Difference
If I think I am right, I always stick to it no matter what others think.		46	
A person should never compromise with what is right.		52	
Nothing can alter the truth.		36	
There is plenty of opportunity for everybody to succeed in life.		76	
I never accept anything on authority.	6	10	4
My goal is to be as strong as possible.		96	
Usually, I feel pretty certain about myself.		84	
I enjoy competition.		62	
Being conspicuous doesn't bother me.		40	
Once I have done my best, I don't worry about things.		78	
I place nothing over the verdict of my own thinking.	10	12	2
I am content just to be myself.		86	
I believe in making my own breaks in life.		26	
Living with uncertainty doesn't bother me too much.		10	

Tabel 3 (continued)

Item	Per cent True		
	Non-Indian	Indian	Difference
Nothing in life has every really gotten me down.		50	
I would rate myself as a radical person.		10	
My life is the highest of all values.	28	32	4
Each man must make his own decisions as to what is right.		96	
Man can control his destiny to some degree.		94	
I feel I am as good as anybody else.		92	
My self-respect is my most valued possession.		86	

Self-responsibility

The survey contains fifteen items reaffirming the values of self-responsibility, including self-control and the creation of a better world. Three have comparative non-Indian norms; the Indian subjects had a higher percentage of true responses on two items and a lower percentage of true responses on the third.

Table 4

SELF-RESPONSIBILITY ITEMS

Item	Per cent True		
	Non-Indian	Indian	Difference
I don't like to be in debt to anyone.		100	
I always try to leave things better than I found them.		78	
On any job, I always try to do a little more than I absolutely have to.		54	
My bills are always paid on time.		92	
I enjoy taking responsibility for things.	19	28	9
I don't owe anybody any money.		26	
I always try to deliver exactly what I promise.		94	
The quickest way to lose a friend is to loan him money.		68	
The Golden Rule is the best policy: Do unto others as you would have them do unto you.		92	
I would like to take part in civil rights demonstrations.	6	2	4
I am against discrimination in any form.		90	
I always try to be early for appointments.		84	
I consider myself to be very neat.		92	
I believe in birth control.		40	
My motto is: Live and let live.	50	54	4

Earning and creativity

There are sixteen items included under this category. These items assert the natural principle that all rewards must be earned, and that work and productivity are the highest values. The only item comparative norms has a very small percentage of difference between true responses. Table 5 which contains these items is located below.

Table 5

EARNING AND CREATIVITY ITEMS

Item	Per cent True Non-Indian	Indian	Difference
Man has only one basic choice to go ahead or fall back.		96	
Any man deserves recognition only in terms of what he is able to produce.		50	
I don't expect more than my share of anything.		36	
The winner should take all.		42	
I never expect any unearned rewards in life.		82	
Love has to be earned.		72	
I enjoy competition.		62	
The best man should always get the job.		28	
It is natural and proper to value different people differently.		22	
I enjoy work as much as anything in life.		86	
If you want to be loved, you have to be lovable.		72	
The only real way to get advancement is to earn it.		96	
There is only one right way to do things.	17	20	3
Good management is the most essential thing in any business.		92	
I believe in the profit system.		68	
Good management is worth everything it costs in a business.		88	

THE RESULTS OF SCALES REFLECTING COLLECTIVISM AND SOCIALISM

Altruism and morality

Fourteen items assert self-sacrifice and altruism as the highest values. The two items in the group with comparative non-Indian norms showed the Indian subjects with slightly higher percentages of true responses.

Table 6

ALTRUISM AND MORALITY ITEMS

Item	Percent True Non-Indian	Indian	Difference
Altruism should be the highest value for civilized man.		64	
People should live for each other.			
Brotherly love is the key to everything.	37	44	7
Sacrifice is the essence of morality		78	
My life belongs to God.		86	
I would be willing to sacrifice myself for others.		62	
All human life is infinitely valuable.		96	
Rights should be determined by need and not achievement.		30	
Women and children should always get the best of everything.	14.	18	4
Man should live for others.		22	
Forgiveness is more important than justice.		82	
I am my brother's keeper.		96	
The most rewarding thing is to help people who need you.		96	
The goal of social progress is human brotherhood and love.		90	

Socialism

There are eleven items advocating socialism and collectivism as the preferred political system. The norms are given for seven of them. The Indian subjects had a slightly higher percentage of true responses in all seven comparisons.

Table 7

SOCIALISM ITEMS

Item	Per cent True Non-Indian	Indian	Difference
The government should guarantee everbody a basic living.		4	
Anything that is good for society is right.	9	12	3
Good is whatever is right for society.	13	14	1
My sympathy is with the underdog		90	
All people should be treated equally.	54	56	2
No man should be allowed to earn more than $25,000 a year.	2	4	2
It is best to limit competition, otherwise the winner would take all.	6	10	4
Seignority is the best way to protect job rights.	8	12	4
This is the age of the common man.		28	
I believe in birth-to-death social security.		22	
I believe in the "welfare state."	7	18	11

Collectivism

The items under this scale involve devaluating the self as a requisite for becoming a good organization man. Emphasis is place with adjustment and conformance which are considered necessary for acceptance and popularity. Comparative norms are presented for six of these items. The Indian subjects' true response percentages were higher in five of these six comparisons.

Table 8

COLLECTIVISM ITEMS

Item	Per cent True Non-Indian	Indian	Difference
I usually go along with the crowd.		10	
It is very important for me to be popular with others.		12	
Expediency is often the best policy.		14	
Blessed are the meek and humble.	46	54	8
It is best not to question authority.	11	28	17
I try never to take sides.	20	26	6
I can't be too frank if I want to be liked.		16	
I try to get along with people at all costs.	27	18	9
Religion is the highest authority.		70	
What other people think is very important to me.		28	
If you want to be well liked, never criticize anybody.	16	22	6
The best way to get along is to conform.	19	26	7
I tend to defer to the opinions of those I respect most.	-	24	
Every man should recognize some higher authority than himself.		96	

Insecurity and defensiveness

There are thirteen items sampling the level of insecurity. Five have available non-Indian norms. Of these, the Indian subjects had slightly more true responses in four of the five items.

Table 9

INSECURITY AND DEFENSIVENESS ITEMS

Item	Per cent True		
	Non-Indian	Indian	Difference
Sometimes I feel quite helpless in life.		44	
I worry a lot about the future.	29	36	7
Sometimes I feel I am not breaking even in life.	20	20	0
I never admit it when I make a mistake.		2	
Life is too much for me at times.	14	18	4
Competition makes me uneasy and anxious.	18	20	2
There is nothing wrong with being "just average."		96	
Doing anything to excess is bad.		44	
The world is basically a threatening place.	23	28	5
I place a lot of trust in God.		92	
I don't like to feel conspicuous.		44	
Often I am uncertain in my judgments.		32	
Sometimes I resent other people's success.		42	

Dependency

Twenty-three items are included in this category. They sample wishes that the person will get money somehow outside of his own efforts. Thirteen ideas may be compared in this section. The Indian subjects had a higher percentage of true responses on eleven of these.

Table 10

DEPENDENCY ITEMS

Item	Per cent True		
	Non-Indian	Indian	Difference
Money has never meant too much to me.		18	
I often wish somebody would leave me a lot of money.		18	
It is all right to buy now and pay later.		20	
I like to gamble because I might hit the jackpot.		8	
Every man has his price if you can just find what it is.	25	28	3
Most people try to get away with everything they can.	23	30	7
I would marry for money if I got a good chance.	10	6	4
Money is the root of all evil.	12	20	8
It isn't what you are but who you know that counts.		38	
The man with "pull" gets farthest ahead.	19	26	7
Sometimes it is all right to tell little "white lies."	70	54	16
Passing the buck is one way to stay out of trouble.	12	14	2
I never seem to be able to save anything.	17	20	3
I often buy things on the installment plan.		18	
Sometimes I try to put on an act to fool people.		20	
It is hard for me to get out of bed in the morning.		30	

Table 10 (contd)

Item	Per cent True Non-Indian	Indian	Difference
It is all right to borrow from your friends.		18	
People often disappoint me.		46	
You have to be a good "operator" to get ahead in life.	18	28	3
A stool pigeon is worse than a cheat.	21	32	10
I seem to be falling further into debt all the time.	3	8	5
Everybody stretches the truth a little sometime or other.		92	
The ends justify the means.	14	20	6

Inadequacy

There are fourteen items expressing various types of control deficiencies, particularly impulsivity. In the two items that may be compared, the Indian subjects had a higher percentage of true responses. This may be interpreted to mean that the Indian people tested have a higher degree of impulsivity than the non-Indian subjects. The table for this category appears below.

Table 11

INADEQUACY ITEMS

Item	Per cent True Non-Indian	Indian	Difference
I am often late for work or appointments.		24	
I waste a lot of my time.		10	
I am not a very punctual person.		22	
I go to excesses in a lot of things.		24	
I don't owe anybody any money.		26	
Some people think I'm too careless.		32	
I often have trouble balancing my bank account.		12	
I spend too much money on foolish things.		38	
I drink too much.		12	
I smoke too much.		36	
Often I don't understand why I do things.	22	32	10
I tend to eat too much.		54	
My things always seem to be in a mess.	9	20	11
I believe in birth control.		40	

Rationalizing failure

Sixteen items express various rationalizations for failure, dependency and inadequacy. Non-Indian norms of "true" percentages were available for ten of the sixteen. The Indian group had a higher percentage in all the compared items. The table for this category appears below.

Table 12

ITEMS ON RATIONALIZING FAILURE

Item	Per cent True		
	Non-Indian	Indian	Difference
A person shouldn't be expected to buck the whole world.		24	
We are all the victims of our environment.	20	28	8
I have always been unlucky in life.	2	22	20
A person hasn't got a chance these days.	1	6	5
Some people seem to have all the luck.	29	36	7
No man can change what he is.	4	14	10
Moral perfection is impossible to man.		88	
What people don't know won't hurt them.	24	26	2
Lady Luck has passed me by in life.	2	8	6
Some people are licked before they start in life.		38	
In this world, the little man hasn't got a chance.		18	
Man is a victim of his environment and can't help what he is.	3	16	13
It is not fair that some men seem to get all the breaks.	12	22	10
Sometimes I think this is a terrible world.		34	

Work Attitudes

Thireteen items express socialistic work attitudes. Available norms on six of these items show a higher percentage of true responses on the part of the Indian subjects in each instance.

Table 13

ITEMS ON WORK ATTITUDES

Item	Per cent True		
	Non-Indian	Indian	Difference
I hate to work overtime.	10	16	6
I feel some jobs are beneath me.		42	
It is bad to get in a rut of working too hard.	46	54	8
Management is out to exploit labor.	7	14	7
Most work is boring.	6	10	4
The big bosses usually milk a company by drawing too high wages.	3	14	11
Every worker should be a union member.	3	8	5
I take a lot of time off from work.		14	
I am always behind in my work.		28.	
I don't like to do dirty work.		48	
The workers are the producers so they should get the profits.		26	
All work and no play makes Jack a dull boy.		78	
I would rather pay to have somebody else do the dirty jobs.		34	

CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

SUMMARY

This study was designed to test whether the contemporary Dakota Indian has a different ideological position than his non-Indian counterpart.

The Ideological Survey was used to obtain information on the Dakota Indian's opinions and beliefs. The items in the questionnaire may be broken into two divisions: ideas reflecting individualism and capitalism and ideas reflecting collectivism and socialism. Within the first division are items on the following categories: (1) morality and reason, (2) rational self interest, (3) self-sufficiency, (4) self-responsibility, and (5) earning and creativity. Within the second main division are (1) altruism and morality, (2) socialism, (3) collectivism, (4) insecurity and defensiveness, (5) dependency, (6) inadequacy, (7) rationalizing failure, and (8) work attitudes.

The investigator was responsible for co-ordinating the administration of the Ideological Survey to fifty adults of at least one-fourth degree Dakota Indian blood. These questionnaires were completed by Indian people in various localities of central South Dakota. An attempt was made to obtain subjects from all socio-economic levels. The subjects were requested to indicate either true or false to all 200 items in the survey.

The responses to the items in the survey were tabulated and the percentages of "true" responses for each item were derived. The Indian subjects' percentages were then statistically compared with the available

non-Indian norms. This was done to see if a significant difference existed within the different subdivisions or in the survey as a whole. The investigator hypothesized that there would be no significant difference in attitudes between the two groups. Statistical information acquired from the questionnaire supports this opinion.

Cursory data analysis produced a correlation of 0.90. This level of correlation supports a belief that whatever assumptions underlying The Ideological Survey apply equally to the standardizing population and the project population. Many questions may be raised concerning this perceived relationship, some of which are the following:

(1) Questions which appear related to the same ideological confusions would apply equally to both populations.

(2) The obivious economically impoverished population evident with the project population and absent from the standardizing population would indicate that ideology is a function of more than physical circumstances regarding analysis.

(3) With specific regards to analysis, the equation supposes a linear relationship between the variables included in the assumption underlining this instruction. The contradiction in answers to similar items appears to validate this assumption.

(4) A second disadvantage is the apparent unknown and undefined variables which may be the cause for contrary answers.

(5) A third problem arises from the complex nature of values:

(a) The subjective, sometimes subconscious, nature of values does not lend itself to a precise statement. This problem is further amplified when the statement to be judged is presented convergently.

(b) A final problem stems from the nature of true-false forced choices. This situation allows for no modification in responses resulting from the test-taker viewing an item as more true than false, being uncertain as to the basis of the response, or failing to understand the item out of context with the rest of the questionnaire.

While each of these problems provide projects for further study and could have a contaminating effect upon the analysis of data, here, they can only be raised as issues for consideration.

CONCLUSIONS

Since the results of this study indicated no significant difference in basic attitudes of life, why have at least some American Indians found it difficult to adjust to the overall American culture? In the author's eyes, it seems to be the biases many members of the dominant society have toward members of minority groups. This prejudice is naturally returned by the minority groups. Therefore, absence of significant difference between basic attitudes of the Indian and the non-Indian does not mean that our attitudes are those that encourage acceptance of other ethnic groups.

Studies on attitude change show that social attitudes do shift from time to time.[9] Since this is a period when it seems to be popular to be a member of a minority ethnic group, possibly the attitudes of all toward others will improve.

RECOMMENDATIONS

The best recommendations that can be made if we accept the idea that there is no significant difference in attitudes is that everyone should try harder to judge a person by the type of individual he is, not by the color of his skin. To do this, many non-Indians and Indians must change their social attitudes.

After the last war, some psychologists and sociologists interested in attitude change turned their attention to problems of intergoup relations. They developed a consensus that some of the most important determinants of attitude changes toward other social groups were to be found in the experience of face-to-face contact with members of those groups. At first, they were hopeful that such personal contact with members of another group was sure to be a powerful influence toward favorable attitude change.

Research on the relationship between intergroup contact and changes in attitude gave rise to a variation of the old chicken-and-egg question. Some studies had found contact with members of an ethnic group other than one's own to be associated with favorable attitudes toward that ethnic group.

---

[9] Muzafer Sherif, The Psychology of Social Norms (New York: Harper and Row, 1966) p. 134.

But which came first--the contact or the favorable attitude? The methodological difficulty led to an interest in situations of so-called involuntary contact. This meant situations where the individual was in a setting where there were members of another social group, but he was there not because of a desire to associate with that group but because of a strong urging from society.[10]

Also, it proved helpful to distinguish between mere physical presence of members of different ethnic groups in a common situation, on the one hand, and the occurrence of interaction between them, on the other. We are now thinking terms of the following schema. Individuals from two ethnic groups encounter one another involuntarily in some situation. This encounter may or may not lead to interaction, depending on the characteristics of the individuals involved and on the nature of the situation. When it does, the interaction may vary in amount and quality and this variation, in turn, influences the type of attitude change which takes place.[11]

Attitudes can and do change and there is much written on the subject of attitude change. However, the investigator surmised, after doing research in the area, that not enough emphasis is place upon how attitudes and attitude changes effect behavior.[12] This would be an extremely worth-while area to pursue.

---

[10]William Edgar Vinacke and others, Dimensions of Social Psychology. (Chicago: Scott Foresman and Company, 1964) p. 69.

[11]Vinacke and others, op. cit., p. 70.

[12]Chester A Insko, Theories of Attitude Change (New York: Appleton-Century-Crofts, 1967) p. 348.

In conclusion, the investigator believes Bruno Bettelheim elaboates well the path in which to follow.

> It is our conviction that better ethnic relations are possible within our society, and that modern education particularly the education of the small child, could be so improved that fewer of them would need to mature into intolerant adults. If we bring our children up wisely, they will not only be happier, but will also be able to live more successfully with one another. That it seems possible to raise a generation which will be relatively free of ethnic intolerance is not only a hope, but a real possibility, and hence a great challenge.
>
> Man's best hope is still the next generation. But, the challenge of controlling personality development should not be used for a diversion of efforts from a comprehensive and immediate program of social reform. If we succeed in achieving both social reform and education for personal integration, we shall not only have better ethnic relations, but also a better society. The one cannot be had without the other.[13]

---

[13]Bruno Bettelheim and Mossis Janowitz, Social Change and Prejudice ONew York: The Free Press, 1966) p. 290.

SELECTED BIBLIOGRAPHY

SELECTED BIBLIOGRAPHY

Bettelheim, Bruno, and Mossis Janowitz. Social Change and Prejudice. New York: The Free Press, 1966. 337 pp.

Gould, Julius, and William L. Kolb, (editors). A Dictionary of the Social Sciences. New York: The Free Press, 1965. 761 pp.

Insko, Chester A. Theories of Attitude Change. New York: Appleton-Century-Crofts, 1967. 374 pp.

Sherif, Carolyn W., Muzafer Sherif, and Roger E. Nebergall. Attitude and Attitude Change. Philadelphia: W. B. Saunders Company, 1965. 264 pp.

Sherif, Muzafer. The Psychology of Social Norms. New York: Harper and Row, 1966. 208 pp.

Thorne, Frederick C. Integrative Psychology. Brandon, Vermont: Clinical Psychology Publishing Company, 1967.

Thorne, Frederick C. and Vladimir Pishkin. "The Ideological Survey," Journal of Clinical Psychology, 24:263, July, 1968.

United States Department of the Interior, Bureau of Indian Affairs, Branch of Education. Education for Cross-Cultural Enrichment. Washington, D. C.: Bureau of Indian Affairs, 1959. 309 pp.

Vinacke, William Edgar, Warner R. Wilson, and Gerald M. Meredith. Dimensions of Social Psychology. Chicago: Scott Foresman and Company, 1964. 563 pp.

APPENDIX

THE IDEOLOGICAL SURVEY SHOWING THE PER CENT OF INDIAN SUBJECTS WHO CIRCLED "TRUE" FOR EACH ITEM AND THE AVAILABLE NON-INDIAN NORMS. The Differences are on the Right.

Item	Per cent True Non-Indian	Indian	Difference
1. I am content with my lot in life.		82	
2. Man has only one basic choice: to go ahead or fall behind.		96	
3. The government should guarantee everybody a basic living.		4	
4. Any man deserves recognition only in terms of what he is able to produce.		50	
5. Altruism should be the highest value for civilized man.		64	
6. I don't like to be in debt to anyone.		100	
7. Rational self interest is the basic motive of all men.		50	
8. A person shouldn't be expected to buck the whole world.		24	
9. Anything that is good for society is right.	9	12	3
10. I expect to be paid a fair price for everything I do.		12	
11. I usually go along with the crowd.		10	
12. What other people do is their own business.		30	
13. Money has never meant too much to me.		18	
14. I always try to leave things better than I found them.		78	
15. I often wish somebody would leave me a lot of money.		18	
16. Sometimes I feel quite helpless in life.		44	

Item	Per cent True Non-Indian	Indian	Difference
17. Having nice things is very important to me.		38	
18. I worry a lot about the future.	29	36	7
19. Sometime I feel I am not braking even in life.	20	20	0
20. We are all the victims of our environment.	20	28	8
21. A person's first obligation is to himself.	41	46	5
22. I always have been unlucky in life.	2	22	20
23. I hope to make a lot of money.		28	
24. People should live for each other.		70	
25. It is all right to buy now and pay later.		20	
26. On any job, I always try to do a little more than I absolutely have to.		54	
27. If I think I am right, I always stick to it no matter what others think.		46	
28. It is very important for me to be popular with others.		12	
29. It is normal to be selfish.	69	56	13
30. A person hasn't got a chance these days.	1	6	5
31. I don't expect more than my share of anything.		36	
32. Expediency is often the best policy.		14	
33. Some people seem to have all the luck.	29	36	7
34. No man can change what he is.	4	14	10
35. The winner should take all.		42	
36. Brotherly love is the key to everything.	37	44	7
37. I never admit it when I make a mistake.		2	
38. I expect to make a profit on every job I do.		22	

	Item	Per cent True Non-Indian	Indian	Difference
39.	I like to gamble because I might hit the jackpot.		8	
40.	Sacrifice is the essence of morality.		78	
41.	Good is whatever is right for society.	13	14	1
42.	I never expect any unearned rewards in life.		82	
43.	No man should be asked to sacrifice himself for others.	20	24	4
44.	A person should never compromise with what is right.		52	
45.	My life belongs to God.		86	
46.	Moral perfection is impossible to man.		88	
47.	What people don't know won't hurt them.	24	26	2
48.	Nothing can alter the truth.		36	
49.	There is plenty of opportunity for everybody to succeed in life.		76	
50.	My highest goal is to be a rational person.		62	
51.	I would be willing to sacrifice myself for others.		62	
52.	I never accept anything on authority.	6	10	4
53.	Every man has his price if you can just find what it is.	25	28	3
54.	Love has to be earned.		72	
55.	I am my worst critic.		74	
56.	Most people try to get away with everything they can.	23	30	7
57.	You have to look out for yourself in this world.		96	
58.	Life is too much for me at times.	14	18	4

79-638

Item	Per cent True		
	Non-Indian	Indian	Difference
59. My goal is to be as strong as possible.		96	
60. I would marry for money if I got a a good chance.	10	6	4
61. Lady Luck has passed me by in life.	2	12	10
62. Blessed are the meek and the humble.	46	54	8
63. Usually, I feel pretty certain about myself.		84	
64. My sympathy is with the underdog.		90	
65. I enjoy competition.		62	
66. Being conspicuous doesn't bother me.		40	
67. Once I have done my best, I don't worry about things.		78	
68. I never had a chance in life.	2	8	6
69. The best man should always get the job.		28	
70. Money is the root of all evil.	12	20	8
71. I place nothing over the verdict of my own thinking.	10	12	2
72. All people should be treated equally.	54	56	2
73. It is best not to question authority.	11	28	17
74. All human life is infinitely valuable.		96	
75. I try never to take sides.	20	26	6
76. It isn't what you are but who you know that counts.		38	
77. I can't stand to be left out of things.		6	
78. It is natural and proper to value different people differently.		22	
79. The man with "pull" get farthest ahead.	19	26	7

Item	Per cent True Non-Indian	Indian	Difference
80. You can't be too frank if you want to be like.		16	
81. No man should be allowed to earn more than $25,000 a year.	2	4	2
82. It is best to limit competition otherwise the winner would take all.	6	10	4
83. Sometimes it is all right to tell little "white lies".	70	54	16
84. It is best to "play up" to people and make them feel good.		10	
85. I enjoy work as much as anything in life.		86	
86. Passing the buck is one way to save yourself from trouble.	12	14	2
87. I never seem to be able to save anything.	17	20	3
88. I am often late for work or appointments.		24	
89. I hate to work overtime.	10	16	6
90. I often buy things on the installment plan.		18	
91. I waste a lot of my time.		10	
92. My bills are always paid on time.		92	
93. My own security must come first before I can help others.	30	34	4
94. I am content just to be myself.		86	
95. Modern science is the best source of truth.	20	16	4
96. I believe in making my own breaks in life.		26	
97. I enjoy taking responsibility for things.	19	28	9
98. I am not a very punctual person.		22	
99. Living with uncertainty doesn't bother me too much.		10	
100. Bad luck is natural, and should be expected.		44	

	Item	Per cent True Non-Indian	Indian	Difference
101.	Rights should be determined by need and not achievement.		30	
102.	I go to excesses in a lot of things.		24	
103.	I have been overdrawn at the bank too much.		14	
104.	I don't owe anybody any money.		26	
105.	Some people are licked before they start in life.		38	
106.	Sometimes I try to put on an act to fool people.		22	
107.	If you want to be loved, you have got to be lovable.		72	
108.	They only real way to get advancement is to earn it.		96	
109.	I try to get along with people at all costs.	27	18	9
110.	Seignority is the best way to protect job rights.	8	12	4
111.	Competition makes me uneasy and anxious.	18	20	2
112.	Nothing is life has ever really gotten me down.		50	
113.	Some people think I'm too careless.		32	
114.	I always try to deliver exactly what I promise.		94	
115.	There is nothing wrong with be "just average".		96	
116.	Achievement is man's highest moral purpose.		88	
117.	I always plan things ahead of time.		86	
118.	It is hard for me to get out of bed in the morning.		30	
119.	It is all right to borrow from your friends.	31	34	3
120.	I always try to call the shots the way I see them.		48	

	Item	Per cent True		
		Non-Indian	Indian	Difference
121.	Religion is the highest authority.		70	
122.	I feel some jobs are beneath me.		42	
123.	It is bad to get in a rut of working too hard.	46	54	8
124.	This is the age of the common man.		28	
125.	Management is out to exploit labor.	7	14	7
126.	I often feel guilty because I could have done better.		62	
127.	Most work is boring.	6	10	4
128.	What other people think is very important to me.		28	
129.	People often disappoint me.		46	
130.	The big bosses usually milk a company by drawing too high wages.	3	14	11
131.	Every worker should be a union member.	3	8	5
132.	I take a lot of time off from work.		14	
133.	The quickest way to lose a friend is to loan him money.		68	
134.	You have to be a good "operator" to get ahead in life.	18	28	10
135.	If you wnat to be well like, never criticize anybody.	16	22	6
136.	Women and children should always get the best of everythings.	14	18	4
137.	A stool pigeon is worse than a cheat.	21	32	11
138.	The best way to get along is to conform.	19	26	7
139.	The Golden Rule is the best policy: Do unto others as you would have them do unto you.		92	
140.	I often have trouble balancing my bank account		12	

	Item	Per cent True Non-Indian	Indian	Difference
141.	I am always behind in my work.		28	
142.	I spend too much money on foolish things.		38	
143.	Doing anything to excess is bad.		44	
144.	The needs of a person should rank higher than the needs of society.		88	
145.	I would rate myself as a radical person.		10	
146.	I would like to take part in civil rights demonstrations.	6	2	4
147.	I seem to be falling further in debt all the time.	3	8	5
148.	I have quite a problem making myself do the things I should do.		26	
149.	I drink too much.		12	
150.	There is only one right way to do things.	17	20	3
151.	I am against discrimination in any form.		90	
152.	My life is the highest of all values.	28	32	4
153.	I smoke too much.		36	
154.	Each man must make his own decisions as to what is right.		96	
155.	Man should live primarily for others.		22	
156.	The world is basically a threatening place.	23	28	5
157.	I place a lot of trust in God.		92	
158.	I intend to get the most out of life.		96	
159.	Often I don't understand why I do things.	22	32	10
160.	I don't like to feel conspicuous.		44	
161.	Man can control his destiny to some degree.		94	
162.	I always try to be early for appointments.		84	

	Item	Per cent True Non-Indian	Indian	Difference
163.	I consider myself to be very neat.		92	
164.	I tend to eat too much.		54	
165.	I don't like to do dirty work.		48	
166.	I am happiest when I am creating something.		88	
167.	I wouldn't be happy away from work too long.		86	
168.	Good management is the most essential thing in any business.		92	
169.	The workers are the producers so they should get the profits.		26	
170.	I believe in birth-to-death social security.		22	
171.	I believe in the profit system.		68	
172.	My things always seem to be in a mess.	9	20	11
173.	I believe in birth control.		40	
174.	All work and no play makes Jack a dull boy.		78	
175.	I would rather pay to have somebody else do the dirty jobs.		34	
176.	Good management is worth everything it costs in a business.		88	
177.	I don't seem to be very efficient.		14	
178.	I feel I am as good as anybody else.		92	
179.	Often I am uncertain in my judgments.		32	
180.	My self-respect is my most valued possession.		86	
181.	Everybody stretches the truth a little sometime or other.		92	
182.	Rational intelligence is man's best weapon against life.		90	
183.	I tend to defer to the opinions of those I respect most.		24	

Item	Per cent True Non-Indian	Indian	Difference
184. Every man should recognize some higher authority than himself.		96	
185. Good is whatever is right for a person's welfare.	25	36	11
186. My motto is: Live and let live.	50	54	4
187. I am tolerant of homosexuals.		8	
188. In this world, the little man hasn't got a chance.		18	
189. Man is a victim of his environment and can't help what he is.	3	16	13
190. It is not fair that some men seem to get all the breaks.	12	22	10
191. Sometimes I think this is a terrible world.		34	
192. Clear, rational thinking is our greatest moral obligation.	50	58	8
193. Forgiveness is more important than justice.		82	
194. The ends justify the means.	14	20	6
195. I am my brother's keeper. The strong must take care of the weak.		96	
196. The most rewarding thing is to help people who need you.		96	
197. It is wrong to take pride in wealth.		72	
198. The goal of social progress is human brotherhood and love.		90	
199. Sometimes I resent other people's success.		42	
200. I believe in the "welfare state."	7	18	11